

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"No one can secure happiness without earning it."

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THE RESURRECTION OF CHRIST.

THE Abbé Loisy, who was recently excommunicated from the Roman Catholic Church, has just published a new book, entitled, "Evangiles Synoptiques," in which he openly expresses his disbelief in the divinity of Christ, His being the Son of God, and His resurrection. Concerning the latter the abbe writes:

"Christ, who foresaw his death, always spoke to his apostles about his resurrection as the great event, and when, therefore, these men were expecting and looking forward to the resurrection, it did not need very strong efforts to convince them that it did take place—an auto-suggestion is enough to explain their belief in it."

It is true that Christ spoke often to His apostles about His resurrection. He declared that He was "the resurrection and the life"; that He had power in Himself to lay down His body and to take it up again, and that three days after His death He would rise from the dead. This He offered to them as conclusive proof of the divinity of His mission; it was to be the crowning act in the great drama of His life; it was just as necessary for Him to rise from the dead, to triumph over death, hell and the grave, as it was for Him to die for the sins of the world. Paul taught the same doctrine. In a letter to the Corinthian saints he said: "And if Christ be not risen, then is our preaching vain and your faith is also vain."

But the apostles and early followers of Christ were not as easily convinced of His resurrection as the abbe would have us believe. It required more than an auto-suggestion to convince Thomas that

the Son of God had risen from the dead. Nor does it appear that his fellow apostles had much more faith in the personal resurrection of the Lord than had Thomas himself; for after the body had been placed in the tomb they went back to their fishing nets and other occupations, believing that an end had come to their ministry. What was it that brought the apostles back into the world as witnesses for Christ? What was it that enabled them to go forth as sheep in the midst of wolves preaching the gospel of the kingdom of heaven? What was it that sustained them in the midst of the terrible persecutions they had to endure, and upheld them in the hour of martyrdom, when they sealed their testimonies with their blood? Certainly something more than an auto-suggestion. Yes, it was the Christ, who appeared to them in His resurrected and glorified body, ate and drank with them, and ministered unto them for forty days, and who had promised to be with them even unto the end. It required the resurrection to accomplish these things, to give sanction, vitality and force to the teachings of Christ and His apostles. Had Christ not risen from the dead, there would be no such thing as Christianity in the world to-day; the memory and influence of the Messiah would have gradually died away.

The inhabitants of Palestine in those days were not as credulous and superstitious as some writers represent them to be. As a whole they were hostile to religious fable; their rulers were hard, practical men, materialists and sceptics; the Greeks were subtle, shrewd, and given to disputation; and the Jews were very incredulous and inclined to Sadduceeism. Even in the Church there were many who doubted the resurrection, and that, too, notwithstanding the fact that there were many living witnesses in their midst who had seen the Lord after He had risen from the dead.

As faith in the resurrection is essential to man's salvation, it is reasonable to believe that God would give His children sufficient evidence to establish such faith in their hearts. And He has furnished such evidence, evidence so strong and incontrovertible that it has convinced the most incredulous and sceptical among men. Christ appeared in His resurrected body to His eleven apostles; He afterwards appeared to five hundred of His followers, the majority of whom were alive at the time Paul wrote his epistle to the Corinthians. This is some of the evidence. Then there is the evidence of the empty tomb. When the announcement was made by the apostles that Christ had risen from the dead, why did not the opponents of Christianity go to the sepulchre and bring forth the body? That would have closed the mouths of the apostles and destroyed all belief in the resurrection. But they did not do that, and why? Because the body was not there.

Not being able to produce the body, some explanation had to be given for its disappearance, so one was framed to the effect that the guard of Roman soldiers fell asleep, and while they slept the

disciples of Jesus came and stole away the body. It is surprising that people could give credence to such an absurd report. After all the precautions that had been taken, is it reasonable to believe that the soldiers who had been placed to guard the tomb would become so forgetful of the important duty that had been assigned them as to fall asleep at their posts? No, it is not. The men who were appointed to keep watch at the sealed sepulchre were not "sleepy-heads." Roman soldiers were not in the habit of falling asleep while on duty—they knew better. The Savior's guard was not an exception.

What was the testimony of those men? Not that they had fallen asleep, but that while they were performing their duty an angel of God came down from heaven, at whose sight they fell back as dead men; that the heavenly messenger rolled the stone from the sepulchre, and that Christ had risen from the dead. Thus the guard of Roman soldiers were the first to testify to the resurrection of the Messiah. Only through bribery, through the assured protection of the king, and in order to save their lives were they forced to deny that which a short time before they had testified to as being true.

And to believe that the apostles went to the tomb, removed the body to a hiding place, and then went forth preaching the resurrection of Christ, and bringing down upon their heads the bitterest persecution, is to do violence to one's intelligence. Imagine the apostles going out day after day teaching that Christ had risen from the dead, suffering for that testimony bonds, imprisonment, and finally martyrdom, and knowing at the same time that there was not one word of truth in what they said. What profit was it to them to invent such a story?

Year after year they continued to bear the same testimony. Two of the disciples quarrelled and parted, but that in no wise affected their testimonies; they still maintained that their Lord had risen from the dead. And not all the mockings and cruel torturings to which the apostles were subjected were able to move them from their position. Not one of the witnesses ever went back on his testimony; rather than do so, many of them suffered themselves to be put to death in the most inhuman manner.

Modern critics do not charge the apostles with deception. They give them credit for believing themselves what they taught to the people. They say, however, that they were visionary men, and that they were deluded by hypnotic dreams. But why did the visions and hypnotic dreams cease so suddenly? Why did they not continue after the ascension of Christ? They began at the tomb of Joseph of Arimathæa, lasted for forty days, and abruptly terminated on the Mount of Olives. Paul referred to five hundred brethren who had seen the Lord after His resurrection, and said the greater number of them were alive at the time he wrote. Are we to believe that all these men were at once beside themselves, that they all had the same vision at the same time, or were all de-

ceived the same night by the same hypnotic dream? This is what we must believe, or else we must accept their testimony concerning the resurrection.

But what was the effect of those "visions" and "hypnotic dreams"? They gave to the world some of the grandest characters that have ever trod the earth, men of righteousness and holiness, men who sacrificed their lives for the benefit of their fellow-men, and whose names are great in the mouths of the wisest and best among men to-day.

The resurrection of Christ gave to the world a new Sabbath. We do not observe the first day of the week, "the Lord's day," because of a decision of some council or assembly, but because on that day Christ burst the bands of death and came forth conqueror over death and hell and the grave. And yet we are asked to believe that a hypnotic dream changed the custom of ages and established the first day of the week instead of the seventh as a special day of worship.

But in these last days the Almighty has brought forth additional evidence to convince men that Jesus Christ is the Son of God, the Savior of the world, and that He rose from the dead the third day. The Book of Mormon, containing the testimonies of an entire continent, proclaims the truth of these things. In His glorious, resurrected body Christ appeared to His people on the Western continent, taught them His gospel, and established His Church among them. Thus we have the testimony of two great nations concerning the resurrection of the Messiah, and, with the faithful Job, can say, "I know that my Redeemer liveth."—W. A. M.

MINUTES OF THE LONDON CONFERENCE.

THE first session of the semi-annual London conference was held at 10:30 on Sunday morning, the 5th inst., in Finsbury Town Hall, President Soren Peterson presiding. After singing and prayer, a quartette, entitled, "Over Yonder," was very creditably rendered by Elders Willes, Whitehead, Bassett and Worsley. The statistical and labor report was read and showed a marked increase over that of the previous half year. The general and local authorities were unanimously sustained.

A short address of welcome was made by President Peterson. He expressed his pleasure at seeing so many present, and invoked the blessings of the Lord upon the meetings of the conference.

Elder D. Frank Ottley, who had been honorably released to return home, told of the great joy and satisfaction he had experienced during his missionary labors among the English people, and bore testimony to the truthfulness of the gospel.

Sister Merza Young rendered a pleasing solo, after which the congregation was addressed by President Charles W. Penrose.

For fully an hour the eyes of the entire assembly were riveted upon the speaker, while he explained in a plain, powerful and convincing manner the gospel of Christ and duties of saints.

At the close of the morning service, as already reported, about three hundred saints and friends repaired to Tibberton Square Baths, where they witnessed the baptism of forty-seven converts to the faith of the Latter-day Saints.

The afternoon session convened at 2:30, with a large attendance. The usual opening exercises having been rendered, "Give me thy hand," a solo with quartette accompaniment, was sung by Brother Edwin F. Tout, assisted by Elders Willes, Whitehead, Bassett and Worsley.

Sister Romania B. Penrose, of the General Board of Relief Societies, addressed the conference. Explained the organization and object of the Relief Societies, and of the great work that is being done by the bands of noble women connected with these institutions. She commended the sisters of the London Societies for the interest they had taken in their work, for the love and sympathy which they had exhibited for the poor among them. She exhorted the mothers to devote more time to their children, to set examples before them worthy of their emulation, and to guide their feet in the paths of truth and righteousness. Sister Penrose bore a very spirited testimony to the mission of the Prophet Joseph Smith.

A quartette, "The Lost Chord," was sung by the Sisters Tout with rich, sweet and artistic voices.

President Penrose expressed his satisfaction with the services and his joy at seeing so many baptized into the Church of Christ. Having received the birth of the water, the converts were now prepared for the birth of the Holy Spirit. Every man that is born into the world is endowed with the spirit of light, to guide him in the way of truth and righteousness. But many do not walk in the light of that spirit; they prefer to walk in darkness, because their deeds are evil. But through faith, repentance and baptism, men are cleansed from their sins and made new creatures in Christ Jesus. Having complied with these requirements, they are entitled to the gift of the Holy Ghost, which the Lord has promised to all them that obey Him. The Holy Ghost is a greater light than that which is born in man. It is one of the greatest gifts God can confer upon man. He is the same God to-day that He was anciently, and is just as willing to confer His blessings upon His children at the present time as He was to bestow them upon those who served Him in righteousness in former dispensations. The Lord has chosen the Latter-day Saints out of the world. He expects us to be the light of the world, and to let our light shine before men, that they may see our good works and be led to glorify God. We should love our neighbor as ourselves; we should tell him of the truths of the gospel; of the testimonies we have received from the Lord, and of the blessings we have

received through observing His commandments. "Put away all evil from among you," said the President, "and seek by prayer, and also by fasting, if necessary, to overcome every evil inclination. God is pure and holy, and He desires us to be the same. Listen to the promptings of the Holy Spirit and follow them, and you will become better, and more pure in the sight of your Heavenly Father, and the heavens will smile upon you and you shall have peace and joy." Referred to the splendid singing. Music gives joy to the soul. Exhorted the saints to walk in the light, as Christ is in the light, and then shall His blood cleanse us from all sin.

At the close of the afternoon service a splendid repast, prepared by the sisters of the Relief Society, was partaken of by about five hundred people.

The evening meeting was one of the largest ever held by the saints in Finsbury Town Hall. Fully six hundred people were present, and the interest which they manifested in the service was highly gratifying. After the opening hymn and prayer, Elders Willes, Whitehead, Bassett and Worsley sang with tuneful voices the beautiful quartette, "Sweet Sabbath Eve."

President Soren Peterson expressed his pleasure at seeing such a large congregation. He called the attention of his audience to the divided state of Christendom at the present time, and to the conflicting theories that are being taught for the gospel of Christ. Gave an exposition of the primary teachings of the Church of Jesus Christ of Latter-day Saints, and showed that they were in perfect harmony with those contained in the good book called the Bible. These saints court investigation, because we know we have the truth. "Truth is mighty and will prevail." No weapon can be formed to destroy truth. The knowledge that they are in possession of the truth enables the saints to bear the scoffs and scorn of the world. Bore a strong testimony to the truthfulness of the gospel, and told investigators that if they would go to the Lord in faith and humility and ask Him if the gospel taught by the Latter-day Saints is the true and everlasting gospel, He will reveal it to them.

Brother Edwin Tout then rendered in a pleasing manner the solo, "Soul's Awakening," with organ, violin and piano accompaniment.

President Penrose then delivered a discourse which those present declared was the best they had ever heard. He devoted the first part of his address to an account of the origin of the Book of Mormon. He brought forth much evidence from the scriptures to prove the divine authenticity of the record. The remarkable discoveries made by scientific men since the Book of Mormon was published; the ruins of great cities and magnificent temples which have been unearthed in America, are silent witnesses that the Book of Mormon is a divine record. We are indebted to the Jews for the Bible. The doctrines contained in the Book of Mormon,

which were taught by Christ and His ministers to the inhabitants of the Western continent, are in harmony with those contained in the Jewish scriptures. Everything that is true, in the heavens above or in the earth beneath, among white people or black, is part of what the world terms "Mormonism," for "Mormonism" embraces all truth. Denounced as false the teaching of evolutionists—that men have evolved from the lower animals. All plants and animals bring forth after their own kind. When scientists tell us that thousands of years were spent in the formation of the earth we believe them, but when they tell us human beings came from apes we do not believe them. The revelations of God have taught us that such a theory is false. Spoke of the fall, showing that the father of the human race fell that man might be, and that men are that they might have joy. By disobedience came death and by obedience comes life eternal, through Jesus Christ. When the spirit leaves the body it returns to God who gave it, and the body returns to its native elements. The resurrection of the body is based on the same natural principles as the dissolution of the body. Matter and spirit must be united in order to receive a fulness of joy; and that men may enjoy this fulness of joy the Father has brought to pass the resurrection. He bore testimony to the restoration of the Holy Priesthood, which is authority from God to administer in the ordinances of His holy gospel. None of the churches of the world claim to have received direct authority from heaven, save the Church of Jesus Christ of Latter-day Saints. This authority the Church received, not from books, but by the administrations of heavenly messengers. Exhorted the saints to be faithful, and to observe the commandments of God.

The Sisters Tont sang with much feeling the quartette, "The Prodigal Son." The benediction was pronounced, and one of the best conferences of the saints ever held in the English capital was brought to a close.

R. H. LUDLOW, Clerk of Conference.

WORK.

Let me but do my work from day to day,
 In field or forest, at the desk or loom;
 In roaring market-place, or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray:
 "This is my work, my blessing, not my doom;
 Of all who live, I am the one by whom
 This work can best be done, in the right way."

Then shall I see it not too great, nor small,
 To suit my spirit and to prove my powers;
 Then shall I cheerful greet the laboring hours,
 And cheerful turn, when the long shadows fall
 At eventide, to play, and love, and rest,
 Because I know for me my life is best.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 16, 1908.

THE VICAR TRIES AGAIN.

ONCE more it becomes necessary to notice the Vicar of St. Nathaniel's, Liverpool. In his *Parish Magazine* for April, just received, he makes another attack on "The Mormons" or "Latter-day Saints," addressing himself principally to the subject of "A Repulsive Polygamy." With his accustomed perversity and serpentine tactics he avoids the direct issue, twists around the truth, misconstrues patent facts, falsifies matters of history, evades direct scriptural quotations, puts his own construction on plain Bible texts, distorting their evident signification and endeavoring to establish a theory of marriage in avoidance of the direct word of God on that subject. In following this course, taken by that old serpent spoken of in scripture, he again becomes personal and seems to have a decided animosity against the editor of the MILLENNIAL STAR. That, however, is a matter of small moment.

The Vicar starts out with the repetition of two statements on which he founded a former attack on the Latter-day Saints, viz.:

- 1st. Every Mormon must believe in polygamy.
- 2nd. The immorality of Joseph Smith is recorded in the Mormons' own sacred (?) books.

Each of these assertions is a direct falsehood and remains unsupported by the least shred of evidence. The answer to the first untruth is that no person is required as a condition to enter the Church of Jesus Christ of Latter-day Saints "to believe in polygamy." Here is the rule established by revelation, published in the Doctrine and Covenants, section 20:

"All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts, and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the spirit of Christ unto a remission of their sins, shall be received by baptism into His Church."

Under these conditions, hundreds of thousands of repentant believers have become members of the Church, or "Mormons," as the Vicar would call them. This ought to be sufficient to show

that his first allegation is a falsehood. When he first uttered it, we asked him "Do you not blush when you look over the garbled, isolated extracts you have published?" This was in reference to sentences which the Vicar had picked out from different parts of a revelation given to the Prophet Joseph Smith, and tacked them together with the deliberate purpose to deceive. He now replies: "I did not blush, but I sighed to find how the desire to cover up the truth for fear it should damage a false system, could make a man stoop to the use of the weapon of direct falsehood." Yes, that is enough to make any man sigh who has any regard for the truth, but it seems that while the Vicar could "sigh" over his use of the weapon of direct falsehood, he had become too hardened to "blush" over his unverity.

In attempting to support his rash assertion he had pursued the course herein indicated, and instead of acknowledging his wrong he "challenged Mr. Penrose" to publish sixty-six paragraphs of the revelation on the eternity of the marriage covenant, including plurality of wives, and to put in red ink the extracts which the Vicar had made. Our reply was a request that the Vicar, D. H. C. Bartlett, should publish them in full himself and print them in what kind of ink he liked. He now wants to know why his challenge "dare not be accepted," and goes on to repeat his former nonsense in his usual elegant style. He pretends not to know that those sixty-six paragraphs have been repeatedly published ever since September 1852, and tries to make his readers believe that we are afraid to publish and circulate them, when at the same time, on the same page of his magazine, he refers to the Book of Doctrine and Covenants in which they appear, and which has been in circulation for many decades and can be purchased by anyone at the publishing office of the Latter-day Saints, 295 Edge Lane, Liverpool.

If he ever read that revelation, he could not have failed to see that it consists of two distinct subjects, as denoted in the title, one on "the eternity of the marriage covenant," the other on the "plurality of wives." The Vicar of St. Nathaniel's, with the cunning of his tribe, picked out some passages relating to the first named subject, then jumped over to paragraphs containing the other subject, and linked them together as though they were one. We pointed out his duplicity and he appears to have "sighed" over the exposure, but his cheek was too hardened to raise a blush.

The revelation referred to was given in answer to an inquiry of the Lord, made by the Prophet Joseph Smith, as to wherein the Lord justified His servants Abraham, Isaac, and Jacob, Moses, David and Solomon, as touching the principle and doctrine of their having many wives and concubines; whereupon, the Lord revealed to the Prophet, first the doctrine of celestial or eternal marriage, by which a man and a woman under divine sanction could be sealed as husband and wife for eternity as well as time, as Eve was given

to Adam before death came into the world; this is a sacred ordinance between *a* man and *a* woman. Second, the Lord revealed that those ancient worthies who were His servants sinned only in that which they received not of Him, thus establishing the righteousness of plural marriage when the parties thereto were united under divine revelation, and the ordinance was sealed by divine authority, but when, as in the cases of David and Solomon, relationships were entered into in violation of God's law and simply through lust and disobedience, they were not justified, but were under condemnation. And in the case of David it is shown that the wives which were given to him of the Lord were taken away because of his transgression, in taking the wife of Uriah and placing him in the forefront of the battle where he was slain, and David was cast down to hell. The entire revelation has been published to the world, as we have said, and is made no secret, as insinuated by Mr. Bartlett, but no special passages in it have been placed in red ink, or blue ink, or in any color out of the ordinary printer's ink.

Many years ago, under the provisions of the second part of the revelation referred to, a few members, comparatively, of the Church entered into solemn and sacred covenants under divine sanction of marriage for time and all eternity. Subsequently, through misrepresentation and religious fanaticism, the ire of Congress was excited and legislation was enacted concerning the mere handful of people, more than two thousand miles away, and this led to the difficulties that prevailed for some years between the "Mormons," so-called, and the Federal government, and to the litigation that followed on this ground: A provision of the Constitution of the United States reads thus: "Congress shall pass no law respecting an establishment of religion or prohibiting the free exercise thereof." As the marriage system alluded to was purely and entirely a matter of religion, the "Mormon" people contended that the enactment was in violation of that constitutional provision. This was contended for from the lowest courts to the highest in Utah, and step by step, through the Supreme Court of the United States, until every point was contested, with the final result that the court of last resort pronounced the law in question constitutional. Whereupon the then President of the Church issued what is popularly known as The Manifesto, in which he advised all the Latter-day Saints to obey the law concerning plural marriages. This was in strict accord with a revelation of God to the Church in August 6th, 1833:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them; and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind and is justifiable before me; therefore, I, the Lord, justify you and your brethren of my Church in defending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these cometh of evil."

Plural marriages, therefore, ceased to be solemnized by the Church, but the comparatively few individuals who entered into those relations were in duty bound, at all costs or pains or penalties, to care for and maintain in honor before God those wives and children whom they had received before the enactment of the law spoken of, or its validity was established by the Supreme Court. There are some bigoted and irrational persons who would have had them turned adrift, after the fashion followed by hosts of people in so-called Christian communities; but the "Mormons" who had married their wives for all eternity were of different material, and so they have stood by their families, no matter what the consequences. All this has been aired before the Congress of the United States in the celebrated Senator Smoot case, the contest being decided in his favor and against anti-"Mormon" rancor, and there is no further difficulty except that raised by people who know nothing about the real circumstances and conditions existing and who are, or pretend to be, wonderfully concerned over the morality of a body of people seven thousand miles away.

One of these is Mr. Bartlett, Vicar of St. Nathaniel's, who in attempting to mislead the public on the subject, betrays his ignorance of the whole matter and shows that he is little, if anything, more than a confirmed plagiarist, copying blunder after blunder from anti-"Mormon" works. For instances: He calls the United States law of 1862 "the Cullom Law," which was a bill framed many years after that and did not become a law. He states that "President John Taylor had to escape the penalties of the Edmund's Act, fled to Mexico, where he died in 1886, a criminal fugitive." President John Taylor died within ten miles of Salt Lake City, and his funeral was a public one, held in the Salt Lake Tabernacle, attended by many thousands of people, and he was not "a criminal fugitive." The writer saw him both before and after his decease and attended the funeral, particulars of which were published in full and the news appeared in English papers shortly afterwards. Mr. Bartlett says that Dr. T. C. Iliff "at this time was Chaplain of the United States Penitentiary, and stated publicly that he had in prison one apostle, forty or fifty bishops, and innumerable elders." Dr. T. C. Iliff, with whom this writer was personally acquainted, was a Methodist preacher in Salt Lake City who wrote and published many good things concerning the "Mormon" people, but afterwards, when convicted of plagiarism, having appropriated as his own a fine discourse delivered by a noted church dignitary, to say nothing of other pious eccentricities, hired out as an anti-"Mormon" lecturer and traveled through the United States, taking up the usual collections, and uttering the usual foul and scurrilous anti-"Mormon" falsehoods. He never was the "chaplain of the United States Penitentiary," nor held any position connected therewith. He has been proven a most deliberate perverter of the truth, and has been publicly exposed

when delivering his shameful lectures. Mr. Bartlett couples himself with just such characters as Iliff by making this vile assertion:

"This sect * * * is sending its visiting elders (good looking young men) to our English homes to unsettle young girls and youths in their Christian faith, to instil into them pernicious doctrines and then to attract them to Utah by offers of a free passage."

The insinuation in that paragraph proceeds from a base and salacious soul, and the statement that "a free passage to Utah" is offered to young girls and youths is a libellous and inexcusable falsehood for which he can be held legally as well as morally responsible. There is no selection of young persons in the work of the elders. This message is to all people of every age, sect and condition, and neither they nor anyone connected with the "Mormon" Church offers a free passage to anybody. Let Mr. Bartlett produce proof that "free passage" is provided by those elders or by the Church, or stand branded as a wicked and deliberate manufacturer or repeater of a slander without the slightest foundation in truth.

But there is nothing in all the perversions of well-known facts and mis-statements of Mr. Bartlett that gives any excuse for his first announcement that "every Mormon must believe in polygamy." He could have satisfied himself on this point if he had so desired by asking the converts, whether from his parish church, or from other quarters, the question whether they were required to believe in polygamy, but this is not what he was after. He gives an untruthful account of a conversation he had with two young ladies who, it appears, had, to his confounding, a little work called "Ready References," which is for sale at the Latter-day Saints' publishing office and can be had by any one who desires to purchase it, and from that fact he deduces the astonishing conclusion that the "visiting Mormon Elders teach polygamy." He is very great on "challenges." He uses them with all the bombast of a professional pugilist. We do not wish to come down to his level, but we now challenge him to produce any case of "a visiting Mormon Elder" teaching polygamy as a doctrine or practice to be observed now. There is a Methodist by the name of V. S. Peet, who exposed Dr. Iliff in his falsehoods, and who has offered to pay one thousand dollars for any case of polygamy with the sanction of the "Mormon" Church since the year 1890. If Mr. Bartlett can furnish the case of teaching polygamy in the way we have described we can promise him another one thousand dollars.

Well, but he will say, in the Ready References texts of scripture are quoted showing that the Lord sanctioned the plurality of wives in olden times. Just so. On that kind of logic, every scripture reader or promulgator of the Holy Bible is a teacher of polygamy. The cases of Abraham and Jacob, Moses, the father of Samuel, Joash the righteous king, Gideon a prophet of God, and others are

mentioned in Ready References, but how about the Bible from which all the texts on the subject are taken? Let us refer to one of them: Nathan, a prophet of God, was sent to King David, "The Psalmist and sweet singer of Israel," whose psalms are repeated in St. Nathaniel's and other English churches, and who is described as "a man after God's own heart." Nathan declared the word of the Lord to David because he had departed from the ways of the Lord in his transgression with the wife of Uriah. Here is what he said:

"Thus saith the Lord God of Israel. I anointed thee king over Israel and I delivered thee out of the hand of Saul; and I gave thee thy master's house and thy master's wives into thy bosom, and gave thee the House of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things."

Anybody who circulates the Bible containing this account, according to the Vicar of St. Nathaniel's, teaches polygamy. But let us see how that twister of truth gets away from the plain statement made by Nathan. Here is what he says:

"Of course, the phraseology of Nathan means nothing more than that God in His providence had rejected Saul and given David everything that was Saul's."

Let the unbiased reader get the Bible and read II. Samuel 12: 7-12, and see if there is not a great deal more to it than Mr. Bartlett would have people believe, and note how he perverts that which his church declares to be the very word of God. David was God's servant. God gave him the wives that he had, and would have given him more if he had desired, or there is no truth in that which is written, but because he took another man's wife and did that evil thing which Nathan denounced, God took them all away from him as a punishment for his sin. Now turn to I. Kings 15 and read:

"David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life save only in the matter of Uriah the Hittite."

See also I. Kings 14.

We do not wish to take up the argument on this point further, for the Church of Jesus Christ of Latter-day Saints does not teach or permit the practice of marrying plural wives in these times, nor did it at any time do so in the manner supposed by its enemies, nor because of the acts of Abraham, "the father of the faithful and the friend of God," who is held up as an example both in the Old Testament and in the New, and even by Christ Himself, but under strict regulations and revelations from God in the latter days. And there was nothing immoral in it, either when Abraham or Isaac, or Moses, or other holy men practised it under divine sanction. That, however, does not justify people from entering into it of their own choice and desire in these times or where it is contrary to the law of the land. This brings us to Mr. Bartlett's second pro-

position, viz., that "The immorality of Joe Smith is recorded in the Mormons' own sacred (?) books."

Observe the refined and elegant style of the Reverend Vicar of St. Nathaniel's: "Joe Smith." Thus he designates one of the greatest characters of the marvelous nineteenth century. If we were to get down to the depth where Mr. Bartlett revels, we should call him "Dan" Bartlett, or the Lord Bishop of Liverpool, "Jim" Chevasse. How would the Vicar enjoy that? Would it not be a convincing argument? How pleased respectable people would feel over our nomenclature! But God forbid that we should copy either his style or his mendacity. There is not a sentence in the sacred books of the Church of Jesus Christ of Latter-day Saints that justifies his assertion. The "immorality" that he doubtless refers to, is the doctrine of plural marriage. On the same ground Abraham was immoral, and yet Christ said to the Pharisees, "If ye were the children of Abraham, ye would do the works of Abraham," also, "Many shall come from the east and the west, from the north and the south, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of God." He further called the place of rest of departed spirits—the paradise to which they entered—"Abraham's bosom." It is to be supposed that the Rev. Vicar of St. Nathaniel's would speak of "old Abe's" immorality as recorded in the sacred books of the Jews and of the Christians. "Out of the abundance of the heart the mouth speaketh," the Savior said, and we can judge the Vicar's heart by the language he uses in his vain attempt to "fight Mormonism to the death." But with all his coarseness and vindictiveness, he has failed to prove any "immorality" against the Prophet Joseph Smith from any sacred books or other publications by the Latter-day Saints or "Mormons," as he has also failed to show that "every Mormon must believe in polygamy."

We need not follow the Vicar through his painful effort to tell us something about "the holy estate of matrimony." There is nothing in it but what has been published over and over again by much abler writers. He does not appear to be able to offer an original argument or frame an original sentence, but he falls easily into the old ruts in which many advocates of exclusive monogamy who ignore history, sacred and profane, have moved along for centuries. Some of his plagiarisms are a little funny. He first exalts what he thinks was the monogamy of Adam, and talks about the children of Seth being the chosen of God, and intimates that they were monogamic while the descendants of Cain were polygamists, and yet declares "the introduction of sin led to the subjection of woman," quoting Genesis 3: 16. The Vicar and those from whom he borrowed his wonderful argument seem to have forgotten that sin was introduced by the very man whom he exalts as a monogamist, also that Abraham, the polygamist, was a descendant of Seth, as were Jacob, Moses, and all the prophets

and holy men of God who had plural wives, none of whom were the descendants of Cain. But it is of no further use to note the many blunders of fact, of history, and of the teachings of scripture into which Mr. Bartlett blindly tumbles through copying the writings of other persons and neglecting to learn something for himself. And he does not seem to have recovered from the terrible "strain" of his attempt at "irony" which occurred in March, judging by the lame and halting movements of his latest tirade.

In another part of his *Parish Magazine* he essays to make a reply to the article refuting him in the MILLENNIAL STAR of March 12th. His is a paltry, pitiful, and painful effort, but such as it is, although we could afford to entirely ignore it, we will pay some attention to it in a future article. Our space is too valuable to devote any more of it to these matters on the present occasion, and we shall do so, not as the Vicar asserts, because we are "compelled," or that his puny attacks have had any impression on the general public, for he is known to but a very few persons outside of his little parish, but because they afford us some amusement, furnish a topic for discussion, and give us an opportunity of placing before many people some salient points in our doctrine which have the desired effect, that is, to refute falsehood, present the truth, and bring conviction to honest and rational minds, and thus bring good out of intended evil. The results, so far, are highly satisfactory to the Latter-day Saints, and if the Vicar desires to aid us in the great cause in which we are engaged, he will continue to shoot his little paper pellets at that which he calls "Mormonism."

C. W. P.

FROM THE MISSION FIELD.

Releases.—The following elders have been honorably released to return home April 16th, 1908, per s.s. *Dominion*: Jesse S. Brough, Irish; Gilbert D. Weaver, Alexander B. H. Maughan, Leeds; Robert M. Garbett, Birmingham; James B. Allen, Adolph M. Reeder, Norwich.

Departures.—The following missionaries sailed for home to-day per s.s. *Dominion*: From Great Britain—Jesse S. Brough, Gilbert D. Weaver, Robert M. Garbett, Alexander B. H. Maughan, James B. Allen, Adolph M. Reeder. From Switzerland and Germany—William A. Ricks. From Scandinavia—Nekolai Andersen, Charles I. Olsen. From Sweden—Carl William Roos. With the company were sixty-four emigrating saints, in charge of Elder Alexander B. H. Maughan, Elders Jesse S. Brough and Nekolai Andersen being his assistants.

South London Branch Re-organized.—On Sunday last, the 12th inst., the South London branch was re-organized with the following officers: President, Elder Charles A. Sperry; first counselor,

Jesse W. Pendry; second counselor and branch clerk, William Squires. The re-organization was made necessary through the emigration of President John T. Seaich.

Successful Social.—An enjoyable social was held in the Temperance Hall, Loughborough, March 28th, 1908, in honor of Brother Palmer, wife and family, who left on April 2nd for Alberta, Canada. About sixty saints and friends partook of a bounteous spread. An interesting program, consisting of songs, recitations and speeches, was rendered. Fifteen Elders of the Nottingham conference were present, showing by their presence the love and esteem they held for this family. Brother and Sister Palmer always had a pleasant welcome for the elders, and a large number will hold them in fond remembrance for their kind hospitality.

Baptisms.—The Derby branch of the Nottingham conference was augmented by the addition of twelve new members on Saturday evening last, when a baptismal service was held at Full Street Baths, Derby. President Thomas O. King and a large number of elders, saints and friends were present. A short address on the essentiality of baptism was delivered by Elder William A. Morton. The officiating elders were: Thomas Martin, B. W. Clayton and Alonzo J. Gilbert.

About seventy saints and friends were present at a baptismal service which was held at the Belper Street Baths, Blackburn (Liverpool conference), on Saturday last, the 11th inst. President Thomas S. Gregson and Elder John I. Gledhill addressed the assembly, after which nine persons received the ordinance of baptism at the hands of Elders William A. Jones and C. Earl Goasland.

On Sunday last, the 12th inst., a baptismal service was held at the Walsall Public Baths, Walsall (Birmingham conference), about fifty members and non-members of the Church being in attendance. President William E. Corbridge delivered an appropriate address. Nine members were added to the Church. Elder S. H. Blake officiated. Confirmations took place at the afternoon service.

A baptismal service was held at the George Street Turkish Baths, Hull, April 13th, 1908, one member being added to the Church. President Willard E. Stoddard officiated.

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